M1708
Tuesday November 4, 1969
Barn
Group I

Mr. Nyland: Tuesday night. Group I? Questions?

George Simich: Mr. Nyland, may I say something?

Mr. Nyland: Yeah.

George: I depend still on the condition the way they are, good or bad. Still, always I have to wait until they come, or I have to wait until they come. I think by knowing Work I'm living these both—this good and bad. They are different as day and night, but if this week ... how to use this moment or this day, this means to know to Work. And what said moment can teach me, and one can teach me.

Mr. Nyland: Of course, George, there is no general rule—to say what can 'teach' you.

George: I'm not...

Mr. Nyland: You see, there are bad and good days, you see—bad and good conditions. You ... you encounter them both. Both have an influence on you. The consideration is always for myself, because out of that also has to come the wish to do something about either one. If the conditions are so bad that I become identified with them, it usually, then, goes at the expense of that what I have already beforehand and what I had during the time previous to the bad conditions, which I then notice as being bad.

A person is made up of a variety of different facets, all of them, of course, looking to the outside world and taking the form and different ways of behavior. Some of them, as an attitude, come from the outside and simply I react. Some of them are based on thoughts or feelings I have and can come either from the surface or from a little deeper. If the accent of myself is only on the surface, of course I become subject to all influences from the outside, good or bad. If the accent of my thought is a little bit further inside—placed in my essential Being, or if I dare to say that my accent is on the 'level' of my Being—then I, in considering the question of what is the

level of my Being, I consider the different activities of the three centers and it depends, then, on whatever activity may be predominating.

But at the same time there has a wish ... there has to be a wish that the three activities—maybe one is dormant and the other two are more pronounced, but let's assume for a moment that there are three—can be combined for some reason or other within oneself as a result of a wish to be more unified; that sometimes it's difficult to say where that wish comes from, but it is predicated on the realization of what I am, and when I say I wish to 'collect' myself, something takes place. And most likely, since it is a wish it is stimulated by the thought of knowing that I am not collected, that I then have a wish to be collected. When that comes from within oneself in a certain place—it can come quite deeply, and sometimes it can be superficial—as a result I become collected.

When I am collected and more of a unit, it is easier to know where the accent of my level of Being is. And it may be placed a little deeper, dependent entirely on the activity of my emotional center. When I have something of that kind going on within myself and I have a realization of my existence and I see the point of gravity of myself, where I really live—dependent then on the quantity of life which is available at that point—it depends ... it will depend on that, how much I will be affected by the outside world. It's quite obvious that if I am engaged even in an ordinary unconscious state, that that what takes place for instance in my mind and I am engaged with certain thoughts, I may not hear what goes on around me. I may not even see it.

If I am engaged in a thought process, or it goes over into a feeling of a realization of "There I am" and I express it by means of staring at something without actually taking notice of it, there can be something quite alive in myself which then, for myself, becomes the most important part, and my staring simply means that I have no use for any kind of a visual object to be noticed by me.

The question of how much will the outside world affect me—either good or bad—depends of how much life there is in the level of my Being. And let's assume that for outside world—outside life—when I'm in contact with that what I have to do and the conditions I notice, that then my sense organs are functioning and I receive from the outside world certain impressions. Where will they go. Will they go to my head, or will they, when they are in the head, be transmitted to a place within my feeling? Or, to what extent will they, as they come in, be able

to disturb an equilibrium within me if I am more contained. The solution, of course—to become less and less dependent on the outside world—is that I should be more in equilibrium for myself, and that the accent of myself should not be on the surface but definitely should be more essential.

All of this is ordinary life. Now, I have a thought that perhaps that what is the outside world and the conditions as I see them and as I recognize them within myself, could be of a certain use for me. That depends on the kind of a wish I have, to wish to utilize what there is outside for my own benefit. If the outside world and what I call a 'good' condition takes me up completely, there is no energy. If the outside world is a 'bad' condition and I am taken up by that, I am identified also, and there is no possibility of Work. I have to see where is, in me, a wish equal to the opportunity given from the outside world. If I realize that this—having the wish—I cannot Work, I must wait; or, I can reduce and change the conditions; or, I could change the condition of myself. If my wish is strong enough and I desire then to receive impressions from the outside which could be of benefit to me, then that what is outside of me, having a certain form of energy, either good or bad—it does not matter what they are provided I, within myself, can distinguish between the two—and perhaps, for the bad condition or the good condition, use a certain way of counteracting them, but using then what is the impression created on me, for the benefit of myself in trying to become Conscious.

So, what I mean is, there is no particular way of telling. But, by experience I will be able to find out that there are certain conditions—as I say, either 'good' or 'bad'—which are not conducive at all for my Work.

George: Can I say how I try, Mr. Nyland—to, say, to 'Work'—tries to collect a particular information or knowledge. As you said already, it was clear for me that, ah, a good condition is not just good, and bad is not so bad. I realize that in good condition I have, ah ... or since my condition, bad or good, is the result of my thought and feeling, certainly in that good condition I have sometime too much feeling and less, maybe, thought, and vice versa—too much thought and less feeling—and in bad condition the same: I ... I find both more or less is deeper, and going feeling down or thought up or thought the same. So I ... I experience that it is not true that just on good condition or good days I can use. In this good day maybe I will have only one moment.

Now, I remember this moment, I have this moment in a good condition. When I try to find something, or vis-à-vie in my bad condition—something like that—if I can, in one moment when I'm not too identified ... because, of course, I'm identified in a bad condition and a good

condition, and when I'm identified I cannot find this moment or right moment, maybe, when I am able to Work. To clarify better this moment, what I mean, I find it is my correct knowledge or information about good moments, that there is more feeling or less thought. --[inaudible]-- I find that good moment, it means that in one relationship between my thought and my feeling, where that goes more or less, there is, it seems to me, is right moment where I can make effort, and I ... when I come to the bad moment, to try to find something similar, because it's always bad --[inaudible]--.

I find one thing which you know very well, I think that also. You remember we say, "In good ... bad days I remember good days or sunny day, but in sunny day what I find" ... you know, "I never remember," you know, "rainy days." So, this, this moment, if I can call this moment in a bad day, when I remember sunny day, I try somehow I can use; because I'm able now in the good days, to think about bad day, that they will come. Moment is something else. Moment almost I welcome, because moment is going from good to bad, is not so bad...

Mr. Nyland: All right, George. Let's now stop it.

George: Yeah

Mr. Nyland: Because I think you haven't really listened to what I said in the beginning. I talked about equilibrium; that, of course, is a relationship between feeling and mind. I talked about the depth, where certain things could come from, as a wish. It is quite obvious that the 'good' or the 'bad' days, as I call them, can only be counteracted by the depth of my wish. If that is there, then I can Work. If it isn't there, I don't Work. And at the present time you are philosophizing in an ordinary sense, thinking and feeling a little bit about certain things, which for me has absolutely no value.

George: Definitely...

Mr. Nyland: I simply start. When I have a wish, I Work; when I don't, I can't. And I don't even try to figure out why I don't. Perhaps I have to wait until I can; or change the 'conditions,' as I say; or change my own state in desiring a wish. Whatever it may be, I don't philosophize about it further. I don't try to explain it.

George: -- [inaudible --

Mr. Nyland: George, you're not listening. Don't philosophize. Just Work! And that depends on your wish, entirely.

George: Yes.

Mr. Nyland: All right.

Yeah.

Questioner: Mr. Nyland, I'm ... I want to know if what I'm doing is right. When I ... when I Work, when I hear you talk, when I have a desire to change my life to "I don't want it to be the way it is always, but I want to develop myself spiritually," when I get that feeling from the way you talk—then when I make an attempt, it seems like such an anticlimax to the kind of feeling that I have towards it. And I wonder if ... if that's right, if...

Mr. Nyland: I don't think it can be changed—not that easily. I think when one hears a discussion about Work, something is touched in you, in your real essence. As long as the wish is not deep enough to match that particular influence, the wish will always be superficial, and then it is always a come-down.

Questioner: The actual attempt?

Mr. Nyland: Yes. The attempt is not deep enough. It is a translation simply of, "It would be nice if I could Work," but there's not enough involved in that wish. If one is touched inside and realizes what is really needed, then when I think about Work I also think about what I really need. And when there is a real need—that is, a necessity—or sometimes, as I say, "I could not really live without it," or "That what I am really requires something quite fundamental so that I must have a real wish regardless of conditions as they are," then it comes from a deeper place, and then the result of that kind of a Work is not superficial.

How to change it simply is, do not allow yourself to have superficial wishes; that even if there is a little bit of a thought and an attempt that you would like to make, please don't make it. Wait until you really are in a sufficiently good state to want to do it right, and then to give it all that you can—not only your mind because you think you have to Work, or not even a superficial feeling.

I've explained many times, that when one wishes to Work there is something so deeply involved, if that wish to Work results in the creation of something that I call 'I', it has very definite qualities for me. It is not so easy to create 'I' as something Objective. And that is why I say the wish has to be much, much 'deeper,' and it can only be a deep wish when it is based on the realization of what I really am.

So, when I receive any kind of information on a certain level and one is touched there, it is the point, then, to continue to live there and to try to convert that kind of energy into a real wish.

But usually, after one hears it, within two minutes it's forgotten and only the memory remains; and the memory can be quite superficial, and after a little while you have a thought that perhaps, yes, remembering that you were touched, that you ought to do something about it, but it comes from an entirely different place in yourself.

You understand what I mean.

Questioner: It seems that if I do what you say, I've never tried it yet, and it seems that I've never made any attempt yet.

Mr. Nyland: I think it is right. I think it'll take a long time before one really gives it the particular requirement—to the wish to Work. I've tried to say it many times. Because I don't think it is worthwhile to have just a little thought and even a little bit of an attempt. That is why I am so tremendously against any kind of a description of, "I made a Work attempt." A person who really wants to Work realizes what he is and he must know, then, that for the sake of himself he *must* Work, and it is far better not to have any thought or feeling unless it can be translated into that kind of a depth of that essentiality of the wish.

Questioner: I always thought that in order to gain the information of the way you really are, that you could only do that through Working.

Mr. Nyland: No. No. No, you might say it's a little chicken in the egg: One naturally, affects the other; if I have a deep wish and I Work, and the result of that Work, when I see myself, will again produce a deep wish.

I think it is a question, more, of understanding what we are trying to do. If one talks even in an ordinary sense about a Soul, or if you talk about that what is your heart, or if one says, "I would want an 'I' in the image of God," or if one says, "I wished God could be present to me," all these terms are deeply religious. And they belong to the inner world of a Man, not his outside appearance at all—not even, I call it simply, 'flippant' talk. And I say again, it is far better not to Work unless you can really be honest about Work and give it all the attention you can at that moment.

When, as a result of such an attempt, one receives, then, more information about oneself, it deepens that kind of a knowledge. And then the realization, particularly when I receive information of an absolute sense—about which there is no question or argument—then I cannot, and I need not, spend any energy in thinking about it. All of a sudden there is a realization "This is what I am"; and liking it or disliking it—that is, my ordinary mind—I make a statement that

this is what I am in reality. And when I live with that, out of such states a real wish can be born.

Deepen your attempt. You might say, 'take off the time' for it. Spend five minutes waiting for the wish to come. Don't immediately, after a thought, as if I 'ought' to. The question is always: "Do I really 'wish' to." 'Ought to' comes from your mind, but the wish comes from your heart, and it may take a little while before the mind can even convince the heart that it is necessary. To say it in another way, a real wish has to have an emotional quality. A wish is not the formulation of certain words, that I say, "I have to create an 'I'." I can say that with my ordinary mind, and it remains surface. But when it really comes from my heart and I feel it, and I know then that something is fundamentally wrong with me from the standpoint of wishing to become Conscious, then all the different considerations of my unconscious state drop away because I find myself in front of something that has to be made. And I'll be damned if I know how to make it, but I make an attempt because I know it is a necessity.

Questioner: You make an attempt then.

Mr. Nyland: Yes, at such a time when one is deeply touched, don't wait. Then ... and then maybe at that moment you can convert the energy that you have and use it for yourself.

All right, now?

Questioner: Yes.

Mr. Nyland: Good.

Yeah?

Charlotte Lee: Mr. Nyland, how does one find the proper attitude? There are times when I feel a joy which ... I feel I must create God. Other times I feel that I must ask for mercy. There are other times, as well, when I feel, Who am I to even ask for mercy? And I find it very difficult to sort through the seeming contradiction.

Mr. Nyland: It's not a contradiction. You are considering the differences only, and then you would like the result in your ordinary mind to indicate what is the best thing to do. It's the same answer I gave George: Don't think about it. I must, for a wish, have a feeling. The wish can be based on the realizations which I can define and formulate and also to find words for. Some time ago we talked about the realization—of human beings on Earth are called 'slugs' by Gurdjieff—when I really sit and ponder about that, what does he mean by that kind of a word, and are we really that kind, and am I included in that.

When I start to consider with my mind all the different possibilities and difficulties, the

different conditions I must create or wait for, I all the time miss the boat. It is not a question of asking God, first, what is the right time. You remember the saying, "I go to the bridge and God will meet me there." If I don't go to the bridge, He won't come. When I have thoughts about the necessity—either prayer, asking, or that what I say I write—and sometimes being morose or in a bad state, all the time when the thought comes I want to see if I have a wish for that moment. If I don't I can say even "Too bad, it doesn't seem to be the right moment," but I don't philosophize about it further.

I accept my life exactly the way as life accepts me. I accept time the way time accepts me. It keeps on flowing through me, and it doesn't matter at what time I happen to think about such questions—that I am alive, or that there is something that is needed, or that I have a wish to make some ... some attempt to see myself or to really to Work in that real sense. I take it when it is there. I take it and it isn't there, so I cannot take it. So I go on and on and on, because I don't waste that time. I simply say "Not now, maybe the next moment maybe," and I continue exactly the same way as before, until the feeling comes, almost I would say, on its 'own account.' Because living with this feeling and this thought will produce in me something that at a certain time will be strong enough actually to make an attempt that something in me can become Conscious.

But, don't waste time. Time is perfectly all right as far as ordinary life is concerned. Concentrate on it. Change the conditions if you can. If you feel that it is necessary to pray to God, pray to God. And if you feel that it is not the right time, don't use it. But when you feel it is the right time, go ahead, use it for all you can. In the midst of a conversation it may be ten times that you happen to think about Work, and ten times during a conversation, during even one or two or three sentences, you may be reminded of certain things, and all of a sudden you come to the conclusion that that what you use as your voice could be useful for you—for something that then could exist and become Aware of the voice. You stand, something can be Aware of your posture.

But as I say, "Don't wait and don't philosophize and don't think." Don't rationalize. Don't associate. Every moment is new; but as long as you connect the moments with the time, it is the same old thing. Time is the same; we know that, because we live in it and all our behavior is formed ... and as a result of this time, but a moment is new to me ... and a moment, because it is new, is new in itself *for* me. And therefore I select, out of the time duration, moments in

which I wish to Work, and in a moment I don't think and I don't even feel.

The moment is there to translate my wish in the actuality of an, let's call it, an 'Observation,' of something that is created which then, at that moment, is Objective to me. And when it is over, it's over. And then I say, "Too bad, but it's over." As soon as I say it's 'too bad,' of course it must be over. As soon as I make an attempt and I try to define it, it's over. Even if I say I 'wish' and not do anything, it's already over.

You see what I mean. It is much simpler.

Charlotte: How...

Mr. Nyland: Yeah.

Charlotte: When I find that I cannot deepen my wish, I begin to feel depressed.

Mr. Nyland: By what.

Questioner: The fact that I can't do it, then.

Mr. Nyland: Yes. At that moment you try to accept yourself. At that moment you use Work. Exactly because one is in a state of anxiety, or of fear, or whatever it may be that affects you and that of course affects you emotionally, whenever you are up against it, whenever you happen to think you cannot come to a conclusion, that what takes place in your personality will of course have a very definite result in the behavior in which you are—muscular tension, whatever it may be—one tries to become present to that; not to that what caused it, but only by the result—that of what is the physical body—*that* I can accept for whatever it is without trying to indicate how it happened to come.

That is where I make a mistake. I always try, by means of Work, to attack any kind of a source direct. And I cannot do it, because I have no means of reaching it. I am not that 'far,' you might say. If I knew the activities of my physical body and the activities of my feeling center and the activities of the mind, and if I had an 'I' which will actually could function and be there more or less permanent, it wouldn't matter so much what that 'I' then, could Observe, because the 'I' would continue to Observe it or become Aware of such activity. And therefore if I have fear or any state of anxiety, it might be possible at that time that the 'I' could be Aware of that state for whatever it is, not even being expressed in the form of a behavior on the part of my physical body.

But I must learn first what it is to have an 'I', and that the 'I' could remain present for a little longer than just a moment; and that then in trying to build it, I will of course use the

conditions that I can more or less manage, and in order to become Impartial to my state of my feeling, which may be anxiety or fear, all I can do in the beginning is to become Aware of that what is the *result* of such a state in that what is the behavior of my body, and *that* I can accept for whatever it is. Because, I don't have to think about that any more if I don't wish to. When I Observe my feeling, I must feel about it. When I Observe my thought process, I think about it. But when I Observe my body, I am that body; and that what is 'I' can become Aware of the existence of the body, because it's not necessary even to indicate whatever makes the body behave—what it is.

You understand that difference.

Charlotte: Yes.

Mr. Nyland: That is the only solution. Never have any fear. I fall back on my ordinary life and say, "What is there to be afraid of in ordinary life." All I do in ordinary life is to make something parallel, if I can, to the existence of my ordinary life, and nothing is threatened. I continue to be what I am and I cannot stop it, but I could create something which then Simultaneously is Aware of me; and that will be helpful, because then whatever takes place in my personality becomes under the influence of this 'I' being Aware of it, an acceptance of that what exists physically as well as including the sources of my physical behavior. When I attach it first to that what I am physically ... because from ... in that I am much more free.

All right?

Charlotte: Yes. Thank you.

Mr. Nyland: I cannot see your arm, if it ... I see it a little movement, that's all. Huh? Who?

Someone: Bruce Robbins.

Mr. Nyland: Speak it. Speak up.

Bruce Robins: There is ... there's someone that I care for a great deal, and I'd like to be able to communicate this essential feeling that I have for this other person to them ... for that what is more essential in me to come out for this other person.

Mr. Nyland: Do you all hear it as a question? Is it a she?

Bruce: Yes.

Mr. Nyland: And you would want what?

Bruce: I want her to see something about myself that is more essential than perhaps what I can normally convey.

Mr. Nyland: You think you can squeeze blood out of a turnip. How well do you know her.
Bruce: Fairly well.
Mr. Nyland: What is the motivation. What will this additional knowledge do.
Bruce: It may be the answer to my question.
Mr. Nyland: Yes... No. Supposing she had a better insight in you, what would be the result. Is it her well-being, or is it for your sake.

Try to understand what is a relationship, a relationship between two people, they trying to find out what the value is of each one for each other. They have in mind that perhaps the two of them can do better things than they can by themselves. So, both take on themselves the responsibility to try to help each other. And it cannot come from one side only. It has to come from both sides, because otherwise the relationship is like mother and child—the mother does not expect the child to help her, but surely the mother wants to help the child.

If two people are grown up and sufficiently developed and they have ahead of them a life of their own, then there is a possibility of a relationship between them which, of course, can be expressed in three different ways, as three different levels. It doesn't matter very much, because the principles are always the same: When I am a person who cares for someone else, I want to make sure that everything I do for the other person is for that person's benefit. It is not that I wish the other person to be what I would like them to be because, after all, I know very little about that. I do know what I wish, but it may not be that the other person can give it—or, maybe, if the other person could give it, I may not be worthwhile enough.

What is, really, this 'care.' It is in trying to enter into the state of someone else, to see what is needed for that person to grow. When one wants to put it, now, on the basis of Work, my task is to create such conditions that the other person can grow in maturity in the sense of Consciousness and Conscience.

So, you see, when I put it this way, it has extremely little to do with a person liking me. Because I am afraid it is ... you would like her to understand you better, it is your vanity. Who knows if she cares enough that even it might be difficult for her to do it. And she doesn't do it naturally, how can you make it. And even making it and realizing it is there and it may be as a result of your effort, do you think it's right for her? Has that enlarged her world? Has that given her impetus for a wish to grow, for herself, a Soul—because she likes you a little better or understands you a little more?

The accent of relationships is quite different, I think The relationship that one wishes is, in the first place, of course not only caring but it can be based on love for each other, and then it is the wish for unity. It is something, then, that one feels by oneself one is not entirely complete and then, in trying to make it more complete, that then there is more of an entity. And the most ideal state would be a three-fold entity at three different levels which then, as a three-foldness, could really become One, and the ideal state would be that the lives of two people could be fused in that sense.

When I wish to create conditions for another person because I care for them, it's simply that I make such conditions in such a way even at the expense of myself, and even quite definitely... [Buzzer goes off].

Oh, John. [tape turned over]

side 2 I want to create such conditions even if it costs me something, and even if that what is the result may not always be acknowledged. I do not want to push a person into the conditions in which they have to Work, or to grow. Somehow or other I have to find a means by which I can induce in them a desire for that kind of Work, to wish to grow up, and I will also ... I must know that that what may not be acknowledged may nevertheless make me continue, in my love, that I wish to give. The wish to give love to a person is complete in itself; because I don't need a return; I give, and the knowledge that I give with all my heart is sufficient for me.

When it comes to a question of how to create such conditions, it is of course very difficult. I have to know where they live. I have to know what kind of a house they are in. I have to have a key to the door. I have to know how, at what time, I could even enter. Because maybe they are disturbed and I try to open the door. Maybe I have to abide my time to make sure that they are willing, even, to receive me, or that the way I am is acceptable to them; so that my attitude towards them is that they have an openness wishing to receive me—the way I am, maybe—or, maybe I have to learn how to Be for such a person.

But you see what the responsibility this involves, this takes. I have to wish, honestly, to cut out all my vanity. All my self-love has to be changed into the love of someone else. And when I say, "I love you as myself," I then must love back. When I talk about feeling and talk about the mind, one cannot talk that much about the body. But one cannot neglect, of course, body. But if I talk about life, I don't talk about *any* of the centers. I talk about essential qualities. And particularly when I talk about inner life, there is something much more divine in that. What has

that to do with her caring for you, unless she also feels for you, that she wishes to help you grow.

But, who are you to think that she should know yourself better. How do you know she doesn't? How do you know that that what she is giving is all she is capable of, and perhaps what she gives is in such a form that you don't understand it; and maybe it is exactly that what you need, this kind of misunderstanding for you, then, to adapt yourself to that kind of a condition to find out what is the motivation on the part of her—that not naturally, apparently, she appreciates you or tries to find out what you are.

Many of these things of course come up, and I must take them as a responsibility. The creation of that what is above them, that what will enable them to grow up towards. Not what is pushed from below. The creation, I call it many times, of a vacuum without them knowing, even, what pulls them up; but they are all of a sudden inspired in some way; and they don't know where it comes from, and I hope, then, if they do find out that they will thank the Lord and life, and not necessarily me.

You ask, almost, for the impossible. But you also ask for stupidity. Because, *that* is not a relation—that they understand *you* a little better. Your task is to understand *them*. What will you do for them. What can *you* give. What is it that they desire. What do they expect from you. And if they expect you to be a man, be a man and then they will be satisfied. A woman always will be, when there is man; not when it's a boy who is following a little bit of his own loving thoughts.

It is difficult to be a man, and it is difficult to grow up to become one. But one can be helped by someone who cares. Because if there is that kind of a person I really care for, that love is expressed in a wish for me to be such that I can have my proper place. And this applies of course to a man, it applies also to a woman. A woman wishes to be a woman, she doesn't want to understand of a ... a particular man. She wishes to have respect. She wishes, in the presence of a man, to be a woman.

Don't think it is dependent on a little bit of intellectual knowledge about yourself. That what counts of the three centers is an emotional exchange. It is not intellect; it's useful and it's sometimes quite lovely to be able to formulate so that one can bask in the admiration of someone who can say, "Ah, but you are wonderful and your mind, it is so brilliant." And as far as physical is concerned, what does Gurdjieff call it: Just a question of 'polarity.' But emotion, that's different. Because emotions come from God. Emotions come from life. Emotions are

tied down in prison by the body; and one's attempt to free emotions in order to have an emotional exchange is based on the understanding of, what is holding such emotion tight to a person.

Where is the accent in a person when I care. This is ... I have to find out first. And then I wish that it could be in the emotional center, because then I have a language that I can talk about. Because I don't need words. All I need is feeling, of something that is in me and flows over, and I wish that it then can be understood in that sense; and not because I say a few nice words to her, or because, even, I embrace her and say that I love her.

Try to think a little bit about love. Read a little bit. Read a little essay of Orage, On Love. Find out what is it, what different kinds of love there are, what different kinds of caring. What is involved on the part of a person who really wants to go that path and who wants to find out unity, and who wants to grow himself because of the presence of someone else. Of course it's logical that one wishes. But one is sometimes such a fool and sometimes such a boy that one doesn't even know what to do than only to prattle a little bit about "I care for you," and what is there to show. You can say "Is the value a dollar or ten thousand, or your ... half your kingdom or maybe *all* of it"—who knows. What does the other wish. And, whatever they wish, are they justified? Is it in connection with what *they* want to become?

Is it right—for them! Do I dare to love a person. Because if I do of course I affect them, and is my influence right? I have to consider this all the time. Because, if it is any form of love and it is a wish for unity, it is a wish for a long time. The more emotion there is, the more chance there is for a lengthy period of unity. Intellect will die out. Physical also, after some time, becomes monotonous. But my emotions are constantly fed from Above. I simply say intellect is 'left out,' because there is no intellect to speak of. There are just a few formulations. If intellect could be a Soul, the Soul would dictate. But, we have none, and we can't make one as yet. But we can attempt emotional states and we know ... even if we cannot say it, we know at times how to feel—without any rhyme or reason, sometimes; without any ability to put it in words; without knowing really where it comes from, but knowing that it is lovely and pure. And I think and I want to keep it that way, and then I spoil it by thinking too much; or immediately I have in my mind, "Come in, and say this and that about my emotions." And then, in my good moments, I say, "How stupid."

Why can't my emotional state not stay on itself and be free from all other forms of

expression. Why can't I learn that language that is necessary to communicate on that basis. What has that to do with me—and respect or caring for me—so that they understand me. They *must* understand when I am a Man. There is no further question.

You understand what I mean. I hope you do.

Questioner: Mr. Nyland?

Mr. Nyland: Yes.

Questioner: Um, when I make an attempt, um...

Mr. Nyland: I hate the word.

Questioner: Um...

Mr. Nyland: You have to describe it.

Questioner: I set aside a time for Work, to try to Work. And I prepare for it usually by Draining. Um, my ordinary mind keeps coming in; it won't let go, it's waiting for a presence of 'I'.

Mr. Nyland: How well have you Drained.

Questioner: I feel I have Drained sufficiently.

Mr. Nyland: But your ordinary mind still comes in.

Questioner: Yes.

Mr. Nyland: So, it is not sufficient. Maybe you have to Drain more. Maybe you have to Drain and try and try; and it won't work, and Drain again and try again. Maybe you have to come back several times to the mind. Maybe you have to go through a certain period of that kind of patience.

If the mind all the time interferes, you feed it. You have to learn how to stop feeding the mind. You have to become almost oblivious. What one wishes to become Aware of with an Objective faculty, is only the existence of your body, in which your mind has no place.

You know, if I use my body and it is in activity and it is thinking, and if I try to drink a cup of coffee and I shake, it's not the right time to even relax. It takes a little while for the blood, as it were, takes on its 'normal' course. When my mind is busy, the blood is active in my mind. I have to Drain my blood away, and that I can do by not wishing the blood to go up there. And as soon as the thought comes I say "No, no," I don't pay attention. The mind is made up, as a result of sense organs, with all kinds of impressions which come in; there is a hell of a lot in the mind already as memory, but I cannot help that and it need not always come to the foreground, but all the impressions I get—with the eyes and ears and the rest—simply are new impressions coming

into the mind, and they demand attention.

When I really want to Drain and I make an attempt to relax in that sense—that is, the relaxation perhaps may be a Draining process; that is, when I try to make this Draining, it starts in my head and I let it, as if it is a liquid, come down and down almost, I would say, by the Law of Gravity—there is something in my mind, of course, that wishes, then, my mind to be empty. And as soon as there are thoughts, there has to something that says "Thoughts don't belong here now, my mind has to be empty, I wish it to be empty."

I tense up in my shoulders, I have to relax them. Because the thought processes that take place, and energy that is represented by it, have to leave my body via my shoulders. Whenever my shoulders are a little bit too tight, the mind keeps on thinking; and this is one of the worst things, so that the Draining is really much more for that ... much more is necessary than just the thought that one Drains. The attempt that one makes, you must know that the liquid, as it were, is still 'stuck' around your neck. Maybe it is necessary to relax that first. And then, after some time, lack of interest; lack of attention; no wish to think; nothing that has to be done with the mind as it is, as if one falls asleep but then he stays within this particular process of Draining, and when the mind comes in it by itself, then there is not enough Draining.

This is one way. The other is, I give my mind something to do. Something in me determines that the mind is an obstacle and I say, "I'll keep it busy." So, I give the mind a task. Something in me says, "Mind—whatever it is—*you* Observe me. *You*—my mind—become Aware." I take the mind out of its ordinary sense, out of its ordinary surrounding, and by giving it some Work, something can take place. And whatever there is of the rest of the mind, I don't pay attention to it anymore because I have to have a wish that something as a task is given to the mind to become 'Observant' in the real sense of the word. Then I already Work. You see, there is quite definitely a reason why the thoughts come: It's only because the mind is not active enough. And when the mind has to be active in the sense of making an attempt to Work, the mind must be very active regarding that. An Observation process requires mental energy.

You understand what I mean.

Questioner: Yes, thank you.

Mr. Nyland: All right. Yeah.

New Questioner: Um, Mr. Nyland? After I ... I was working for about ... you know, I went to Europe, and during the few months before I left I had ... and I began to notice the effects of

Work. I... In my mind, the emphasis went from Observing my body to creating 'I', and then, you know, I was away for 3½ months and then I moved back to Madison, and in all that time when I was sort of ... I didn't realize it then, was forming intellectual attitudes. But just from the way I thought about what I was doing, the ... the emphasis I was placing was on the creation rather than Observing.

And so... I ... I haven't heard your answer to my last question again—which I would like to—but you said that you Observe the body in order to 'lighten' it, and since you said that I've been trying to replace the emphasis, which ... at the time I didn't know I was slipping, and I ... and it seems to me all I am doing is changing the images in my ordinary mind. It's a Work attempt...

Mr. Nyland: Well, you are just as badly off as he was. The mind is still too active in certain directions where it should not be active. I think when you make a statement that you wish to create an 'I', of course it becomes obvious that if the 'I' actually exists even for a moment, that then there are three things in existence and, you might say, 'never' in the kind of a combination that I've had them in my ordinary, unconscious state. There is something that takes place in my brain, where I want to create this 'I' for the purpose of receiving information about myself. That, of course—what is the body—is the object of Observation, and then the Awareness takes place in that part of the brain where I want this Objectivity to have ... to have a place.

At the same time, that what is the relationship between that part of my mind and my body, is really my wish. It is a relation, it is also a force; it is fed all the time by my wish telling, and converting the wish into the energy needed for the effort my mind must make as Awareness, and it is compensated by that what the mind gives me, in my ordinary memory, as a result of such Observations.

You can also say it a little differently. The relationship between the mind, trying to function in an Objective sense, and the body, is stimulated by my wish—which is, of course, the third center. And that then, in the attempt of trying to Work on myself, something starts somewhere; it may be a thought, it may be a wish, it may be in a feeling part of my brain, even, but the final result is there is a realization, I say to myself, "I want to Work."

In this wish to Work, I now marshal, as much as I can, any kind of a feeling or emotional energy, very much in the sense of what I said a little while ago: To make it really serious and to make it, for myself, important. Because, I must know that I am engaged in something that is

very much worthwhile, and it is quite unnatural to me. This kind of a wish results in the creation of 'I' because I need that kind of a help since my ordinary mind, apparently, is incapable. Because I have asked my ordinary mind many times to give me knowledge of myself, and every time I got information my mind started to rationalize, and my feeling started to like or dislike. So, I cannot trust my mind. But if I say I 'create' it first, *then* I can trust that mental function. And when that is related to my body I call it an 'Observation'—which is not a good word, it is an Awareness of the existence of my body as it is—I then say if that can be in an Impartial manner and if it actually could take place at the time when it happens, then I eliminate all indications of time. Then I must still have the wish, which continues to create the thought; and the thought with the 'I' and the 'I' Observing me as body, and body experiencing that what takes place as being, you might say, having an 'I' becoming Aware of my body, stimulating, because of this knowledge, that what is my wish. So, the totality of myself becomes much more involved in some form of unity in which much of me is engaged at the same time.

It is then difficult to say what is really in front, and what comes up, and what goes back. It is like a circle which circulates—rotates—and on the circle are three points. Dependent entirely on where they are, that particular point comes to my notice when it is rotating; and it may be my mind, it may be my body, it may be my feeling, but what I really want is that part of my mind which I say, "This is my 'I' and that what is 'It', it is my body, and that what is the motivating force for that what wants to go around this circumference, of course is my emotional wish." I do not make a distinction any more at such a time, when it rotates.

When it is stagnant, this is the condition of my ordinary thoughts; then I consider this process of Awareness as if it then is studied from an unconscious state; and it's interesting: As soon as that takes place, the process of Awareness stops. It's interesting that the ordinary mind has that capacity, that immediately when it observes this dynamic, Objective attempt, it stops. It is quite easy to see—that what is the attempt for Objectivity has a level, and the level is much worth ... much worse ... no, worth much more than the level of an unconscious state. My ordinary mind is unconscious and wishes, now, to philosophize about the Conscious event; the Conscious event is not interested to be looked at by an unconscious event, and disappears. As soon as the ordinary mind comes back one is back on Earth, the Sun has no further desire. When I go to the Sun and create that as an 'I', it will remain in existence when the Earth is only considered as a point, an object, but as soon as the Earth starts to talk, the Sun disappears behind

the clouds.

Continue simply, in the attempts you make, to try to really Wake Up, or to 'create' or whatever you want to call it. Perhaps if you say the 'presence' of something else, may be helpful for you. You will always be affected, by that what goes on around you, in wanting to explain. And if that happens to be a little intellectualism that happens to be theorized about, just turn your back and don't take part in it. Simply tell them, "Theory is not Work." It is interesting at times when you want to think about what Work is, really—how it takes place, try to explain it—but then, a little bit of that is more than enough. And then you make an attempt to try to have something Conscious in you.

You understand what I mean by that: Tell the friends who are intellectualizing, to shut up.

Are you going back to medicine?

Questioner: Not... Not that I know of. I don't know when.

Mr. Nyland: Well, when you go back you can tell them.

[15 second pause]

It is still a little strange, these silences. It is not really what I would like. I wouldn't say, immediately, there is a relationship between the silence and not Working, but I do know that if a person Works and makes honest attempts, he always will have obstacles. And it is not always that one has such fear of saying something in the presence of others—if I drown, I don't care who saves me.

But, you see, it is again this level. When one talks about that, what is really that you want, and what is needed. So many times I have an idea. Or rather, today I had an idea, particularly regarding this meeting. I said, "I will go in there, sit in my chair," and then I would excuse myself, saying, "I'm terribly sick." "I'm sorry," I would say, "I hope you can carry on without me." And then I would leave you. What would you do. Of course, I know that when there is a meeting and I am supposed to be here, then logically you will want to see what I have to say. But a meeting I started in the very beginning ... when we started these Groups here on Tuesday and I was a little strict about describing attempts of Work and the necessity that Work must be, and for that reason a few times I didn't allow questions. Because when the questions are not of a good caliber, it is so difficult to bring the level of a meeting up; if you ask a question about God, it's much easier to come down to ordinary life.

If you once and for all understand the meaning of Work, maybe you could be silent because

then you may not know exactly what to say. But as soon as you try to apply the ordinary ... the 'Observation' part—the 'presence' part, the realization for yourself that that what you really wish to do is the building of something that doesn't exist for the purpose, maybe, of a continuation of life but at least it should lead to an understanding of the life that you now have to live on Earth—that gradually, with that in mind, that there are certain things which become important. And then, in the importance and comparing the level of your Being—that is, the level of your life where you usually live and how you spend your time—and that you can take *any* day and see how much, really, of that time was wasted; or perhaps, even, that that what you did disturbed you, or perhaps even disturbed someone else; and to what extent, even, you feel that you were responsible in the creation of an atmosphere around you which affected others; or that in your discussions and talks with each other, you had an influence on someone, and to what extent *can* you take that responsibility.

When the different things are simply said because every once in a while you would like to say them, you think you are entitled, then, to say it? We talked what it is to have an effect on each other, and for what purpose. But when you think about Work, Work should have an effect on you. And then you should be in such a state that perhaps you would like to know more about Work—partly because it is discouraging, and partly because there are things that come to the foreground which you haven't uncovered as yet, and you don't like them. Or, there are certain things where you say, "Such-and-such a relation, can I use Work." Or, if in a surrounding where I was today I experienced something, "How could I have thought of Work that time." What is it as words that I could use, or have used. Or, "What is it for me that could then, at that moment, be alive and why, for God's sake, couldn't I find the proper time or the proper words to say what really was on the tip of my tongue." And as soon as I tried it, it disappeared. What is it with my state. Why is it so often so superficial.

You see, these are questions, of course they belong to your life. They belong to your daily living. They belong to something, that when you are serious that you have to consider what is the value—naturally, that you want to grow up; maybe sometimes grow out of states in which you are; maybe sometimes you need help because you have a burden and it has to be carried by you—how can I do it. By prayer alone?; or, as I said a little while ago, that I have to go to the bridge before God can hear me. And maybe I don't even want to talk about God. Maybe it is for me, for the time being, an 'I'—whatever it is as a guide—not as yet of the qualities as the image

of God. I don't know anything about it, maybe, but maybe it is something, at least I can say it is 'higher' than I am because the Objective world must be higher for me—that is, away from me.

When I say it 'lightens' me to Work, it simply means that that what is the 'I', because of its Awareness throws light on me; and then, not only that I have light in the ordinary sense, but it is as if I am lifted up towards something because the burdens that I have to carry I look at in a different kind of a light, and then I see what they are worth. And particularly when I can accept them for what they are, they lose their weight; I don't have to spend the time, even, to define them or find a word for them. I accept them. That's all. I accept them, what next. But if I keep on thinking and thinking and worrying about them—of course they become heavy.

And it is not that I want to have a light-headed kind of an attitude—surely not. My heart can take care of the seriousness of it, but it is only that I live in a different kind of a world. If it is actually a freedom from the Earth, if that can be accomplished even one inch away from the Earth, already will indicate that I am on my way towards a planetary level. If it is as if that what I wish to be I have to Work, it is like pulling myself up with my own boot straps, but somehow or other I get away from the ground because there are not as many things that bother me.

How can your life be made easier, or more intense, or more worthwhile. Or, how can you spend your energy most efficiently. For yourself, how can you learn how to relax during ordinary affairs, even walking. How can you utilize the time that is given to you. Because you don't know how much more there is available. How can you utilize ordinary conversations and not go over into all kind of little nonsensical discussion of the blue sky. Why not. At times when you say "What terrible people," maybe you contributed to the terribleness of it. If you say, "Here I have to sit, and I'm bored to death," it would be far better if you died.

If you sit down, if you can get up some Consciousness could be there in that body making a movement. If you are in the presence of other people and you enunciate intentionally—in such a way with an emphasis where *you* wish and not by accident—that attempt can help you to be Awake of something in you, Awake. That what you say in a certain way or the kind of subject you wish to discuss, *all* of that can be more intense and deeper and at a better level, and really meaningful. It can help you to think about Work and make an attempt at that time to create; as if that what you are saying, in the way you then wish to say it, is present to you, reminding you constantly because you are talking about the necessity of *then* becoming present to your talk.

There are so many different ways, if your life is actually alive. But if you are half-dead

during the day, of course what can you expect. If you read newspapers too much, what do you think your mind is worth. If there is radio and television, nonsensical of an election day—talk, talk, talk about politics about which you don't know anything. What to fill the time. If you could learn, the first thing tomorrow morning, the first word you utter, could that be meaningful, maybe? Could you actually, when you say, "Good morning," mean it in such a way that the other person is surprised at you? Could you, when you wake up and get out of bed, stand there and thank the Lord that He allowed you to open your eyes that day.

What is there that, in your day, you can fill your life with. It may be professional, it may be personal, it may be something else, but what is it that you would call 'private' life? Have you ever asked for an audience with God? Have you ever filled out some kind of a form to be signed by you in blood, and then send it to His Endlessness, care of Infinity? Have you ever considered the possibility that you would die, maybe that day? Or, of course, that if you did die, what would you do. Have you thought, today, about others you have never thought about. Have you ever thought of what you should have done and could have done. Have you made lists of what you ought to do and then do it? How do you spend your time. Ask it, for yourself, at the end of the day, to find out, "How did I spend my time," the same way you have a couple of dollars and you don't know where they went, but they went because they are not there anymore.

If one had a bag of time and at the end of the day it was empty, wouldn't you ask where it all went. If your energy is with you in the morning, what happens when you get tired, and for what was the energy used. And you ask, "Is it worthwhile." And if the Angel Gabriel came and asked you to give a report on today, would you hesitate? Would you sit and think, trying to find words, or would you try to get around it in order to give some kind of a smart remark.

Person: [comment about the tape ending].

Mr. Nyland: I know. But, it's enough, isn't it. Next week, a little better. The level was not so good tonight. Much more life, much more the reality of seriousness, and above all, complete and absolute honesty. Then we can Work.

Goodnight.

End of tape